

COURSE HOURS: 20 teaching + 20 hours research + 20 hours for assignments

There Is But One God



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COURSE OUTCOMES:

The students will examine Australian Church History and the effects that the following activities had on its formation and how these activities changed the way the churches operated in Australia.

FOR OVERSEAS STUDENTS: The students will use this course module as a guide as they

1. The "Protest – ant" Reformation
2. The Pentecostal Reformation
3. The Charismatic Movement
4. The Apostolic Renewal

METHOD OF COURSE DELIVERY:

1. The students will research and study the main themes of the 4 topics mentioned above and then how they impacted upon the Australian Church, as the Body of Christ.
2. The students will identify the pastors who came to Australia to serve in the first 50 years of the colony and what was the activities they initiated and what they achieved.¹
3. The students will examine the way Christian evangelism went out from Australia to the nations of the world around us by, breaking up into groups and researching the dates, times and nations evangelised during the first 200 years of settlement of this nation.
4. The students will place this information onto a map which will be displayed in the College for all to see and to remember what has been done in this nation in the past and to encourage this generation to go onto greater things in the future.

ASSESSMENT METHODS:

The students shall be assessed by their individual workbooks, in-class discussions, in-class research, written assignments, and a written test.

¹ Reference: The Coastal Pioneers available in the course reference directory

UNIT ONE: THE PROTESTANT REFORMATION

The name is derived from the fact that people within the Roman Catholic Church “protested” against injustice, corruption and lack of spiritual leadership within the hierarchy of the Church at that time.

Because of this they were labelled “Protest-ants” and hence the name was modified to become Protestants; those who wanted a closer walk with God and who wanted to understand more about the Holy Word of God.

Question: "What was the Protestant Reformation?"

Answer: In understanding the history of the Protestant Church and the Reformation, it is important to first understand that one of the claims that the Roman Catholic Church makes is that of [apostolic succession](#).

This simply means that they claim a unique authority over all other churches and denominations, because they claim the line of Roman Catholic Popes back throughout the centuries, all the way to the Apostle Peter.

In their view, this gives the Roman Catholic Church a unique authority that supersedes all other denominations or churches. According to the Catholic Encyclopaedia, this apostolic succession is only “found in the Catholic Church” and no “separate Churches have any valid claim to it.”

It is because of this apostolic succession that the Roman Catholic Church claims a unique authority to interpret Scripture and to establish doctrine, as well as the claim of having a supreme leader in the Pope who is infallible (without error) when speaking “ex cathedra”—that is, in the exercise of his office as pastor and teacher of all Christians.

Therefore, according to the Roman Catholic view, the teaching or traditions of the Roman Catholic Church as they come from the Pope are equally as infallible and authoritative as the Scriptures themselves.

This is one of the major differences between Roman Catholics and Protestants and was one of the foundational reasons for the Protestant Reformation.

Of course, the Roman Catholics are not the only ones who try to claim unique authority through apostolic succession, or by tracing the roots of their church back to the original apostles.

The Eastern Orthodox Church also claims apostolic succession, although their claim is very similar to the Roman Catholic view. The split between Eastern Orthodoxy and Roman Catholicism did not occur until the “[Great Schism](#)” in A.D. 1054. There are also some Protestant denominations or groups that will try to establish a “**Trail of Blood**” that can be traced back through the centuries to the first century church and the apostles themselves.

While these Protestants do not hold to apostolic succession in order to establish the authority of a “Pope” as an infallible leader, they still look to that connection to the early church in at least some small degree to establish the authority of their doctrines and practices. [For example: the “Church of Mar Thoma”, who can trace their origins back to the Apostle James (the Doubter), who went to India in the first century to start churches there and who was murdered there and is buried in India. So despite all the different religions inside India, the Christian church has had a presence in India for over 2,000 years.]

The problem with any of these attempts to trace a line of succession back to the apostles, whether it is Roman Catholic, Eastern Orthodox, or Protestant, is that they all are attempts to derive or support the authority of what they believe and teach from the wrong source, that of some real or perceived connection with the apostles, instead of deriving it from the Word of God.

It is important for Christians to realize that direct apostolic succession is not necessary in order for a church or denomination to have authority.

God has given and preserved the supreme authority for all matters of faith and practice in His Holy Word, the Bible.

Therefore, an individual church's or denomination's authority today does not come through some tie to the first century church and the apostles. Instead, it comes only and directly from the written Word of God. A church or denomination's teachings are authoritative and binding on Christians only if they represent the true meaning and clear teaching of Scripture.

This is important in order to understand the connection between Protestantism and the Roman Catholic Church, and the reason that the Protestant Reformation took place.

In regards to the history of Christianity and the claims of apostolic succession, as well as the Roman Catholic Church's claim of being the one true Church with unique authority, it is important to understand a couple of key points.

1. First, we must realize that even in the days of the apostles and the first century church, false teachers were a significant problem. We know this because warnings against heresies and false teachers are found in all the later New Testament writings. Jesus Himself warned that these false teachers would be like "wolves in sheep's clothing" ([Matthew 7:15](#)), and that there would be both "tares and wheat" that would exist together until the day of judgment when He separates the saved from the lost, the true "born again" believer from those that have not truly received Him ([Matthew 13:24-30](#)).

This is important in understanding church history, because from almost the very beginning false teachers and false teachings have been invading the church and leading people astray.

Despite this, there have also been true **"born again" believers who held fast to the biblical doctrine of salvation by grace alone, through faith alone, in Christ alone**, throughout all ages, even in the darkest period of the dark ages.

2. The second thing to realize, to correctly understand church history is that the word catholic simply means "universal." This is important because in the early Christian writings of the first and second centuries, when the term catholic is used, it is referring to the "universal church" or "body of Christ" that is made up of "born again" believers from every tribe, tongue and nation ([Revelation 5:9](#); [7:9](#)).

However, like many other words over time, the word catholic began to take on new meaning, or came to be used in a new sense. Over time, the concept of a "universal" or "catholic" church began to evolve into the concept that all churches formed together one church, not just spiritually, but also visibly, extending throughout the world. This misunderstanding of the nature of ***the visible church*** (which always has contained both "wheat and tares") and ***the invisible church*** (the body of Christ which is only made up of born again believers) would lead to the concept of a visible Holy Catholic Church, outside of which there is no salvation.

It is out of this misunderstanding of the nature of the universal church that the Roman Catholic Church evolved.

Prior to the Constantine's conversion to Christianity in A.D. 315, Christians had been persecuted by the Roman government. With his conversion, Christianity became an allowed religion of the Roman Empire (and later became the official religion), and thus the "visible" Church became joined with the power of the Roman government.

This marriage of church and state led to the formation of the Roman Catholic Church, and over time caused the Roman Catholic Church to refine its doctrine and develop its structure in a way that **best served the purpose of the Roman government** – **not necessarily the Divine Purposes of God.**

During this time, opposing the Roman Catholic Church was the same as opposing the Roman government and carried with it severe penalties. If one disagreed with some doctrine of the Roman Catholic Church, it was a serious charge that often resulted in excommunication and sometimes even death.

Yet throughout this time of history, there were true "born again" Christians who would rise up and oppose the secularization of the Roman Catholic Church and the perversion of the faith that followed.

Through this church-and-state combination, the Roman Catholic Church effectively silenced those who opposed any of its doctrines or practices, and truly became almost a universal church throughout the Roman Empire.

There were always pockets of resistance to some of the unbiblical practices and teachings of the Roman Catholic Church, yet they were relatively small and isolated.

Prior to the Protestant Reformation in the sixteenth century, men such as **John Wycliffe in England, John Huss in Czechoslovakia, and John of Wessel in Germany** **had all given their lives (as martyrs) for their opposition to some of the unbiblical teachings of the Roman Catholic Church.**

The opposition to the Roman Catholic Church and its false teaching came to a head in the sixteenth century, when a Roman Catholic monk named Martin Luther posted his 95 propositions (or theses) against the teachings of the Roman Catholic Church on the Castle Church door at Wittenberg, Germany.

Luther's intention was to bring reform to the Roman Catholic Church, and in doing so was challenging the authority of the Pope.

With the refusal of the Roman Catholic Church to heed Luther's call to reformation and return to biblical doctrines and practices, the Protestant Reformation began.

From this Reformation four major divisions or traditions of Protestantism would emerge: Lutheran, Reformed, Anabaptist, and Anglican.

During this time God raised up godly men in different countries in order to once again restore churches throughout the world to their biblical roots and to biblical doctrines and practices.

Underlying the Protestant Reformation lay four basic doctrines in which the reformers believed the Roman Catholic Church to be in error. These four questions or doctrines are:

1. How is a person saved?
2. Where does religious authority lie?
3. What is the church? And
4. What is the essence of Christian living?

In answering these questions, Protestant Reformers such as Martin Luther, Ulrich Zwingli, John Calvin, and John Knox established what would later be known as the "Five Solas" of the Reformation (sola being the Latin word for "alone").

These five points of doctrine were at the heart of the Protestant Reformation, and it was for these five essential Biblical doctrines that the Protestant Reformers would take their stand against the Roman Catholic Church, resisting the demands placed on them to recant, even to the point of death.

These five essential doctrines of the Protestant Reformation are as follows:

1. **"Sola Scriptura": Scripture Alone:** This affirms the Biblical doctrine that the Bible alone *is the sole authority for all matters of faith and practice*. Scripture and Scripture alone is the standard by which all teachings and doctrines of the church must be measured. As Martin Luther so eloquently stated when asked to recant on his teachings, "Unless I am convinced by Scripture and plain reason - I do not accept the authority of the popes and councils, for they have contradicted each other - my conscience is captive to the Word of God. I cannot and I will not recant anything for to go against conscience is neither right nor safe. God help me. Amen."
2. **"Sola Gratia": Salvation by Grace Alone:** This affirms the Biblical doctrine that *salvation is by God's grace alone and that we are rescued from His wrath by His grace alone*. God's grace in Christ is not merely necessary, but is the sole efficient cause of salvation. This grace is the supernatural work of the Holy Spirit that brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life.
3. **"Sola Fide": Salvation by Faith Alone:** This affirms the Biblical doctrine that *justification is by grace alone, through faith alone, because of Christ alone*. It is by faith in Christ that His righteousness is imputed to us as the only possible satisfaction of God's perfect justice.
4. **"Solus Christus": In Christ Alone:** This affirms the Biblical doctrine that *salvation is found in Christ alone and that His sinless life and substitutionary atonement alone are sufficient for our justification and reconciliation to God the Father*. The gospel has not been preached if Christ's substitutionary work is not declared, and if faith in Christ and His work is not solicited.
5. **"Soli Deo Gloria": For the Glory of God Alone:** This affirms the Biblical doctrine *that salvation is of God and has been accomplished by God for His glory alone*. It affirms that as Christians, we must glorify Him always, and must live our entire lives before the face of God, under the authority of God, and for His glory alone.

These five important and fundamental doctrines are the reason for the Protestant Reformation. They are at the heart of where the Roman Catholic Church went wrong in its doctrine, and why the Protestant Reformation was necessary to return churches throughout the world back to correct doctrine and biblical teachings.

They are just as important today in evaluating a church and its teachings as they were back then 400 years ago.

So the challenge today is this: "Where does your church stand on these 5 basis theological points"?

In many ways, much of Protestant Christianity needs to be challenged to return to these fundamental doctrines of the faith, much like the reformers challenged the Roman Catholic Church to do in the sixteenth century².

² **Recommended Resource:** [The Gospel According to Rome: Comparing Protestant Reformation and The Word of God by James McCarthy.](#)

UNIT TWO: THE PENTACOSTAL REFORMATION

The Pentecostal Reformation (1901 - 1948)

"Late on the first Friday night in January 1901 Agnes Ozman spoke in tongues during prayer at an out-of-the-way residence in the south side of Topeka. A burst of public curiosity quickly subsided, and she faded from the scene. Five years later on a foggy spring evening in Los Angeles, a Los Angeles Times reporter visited a nondescript mission on Azusa Street and wrote about the howling, fanatical rites and wild theories that characterized devotees of a new sect.

These events at the turn of the century marked the unlikely beginnings of public awareness of Pentecostalism, a religious movement that relentlessly extended its influence until in the 1990's its progress had become a central theme in twentieth-century Christianity.

Pentecostalism not only spawned new denominations, but also interacted with virtually every existing Christian form, often influencing both the worship and message of the church around the world."³ [1]

Agnes Ozman spoke in tongues in a Topeka Bible School after students had been exhorted to make a study of Biblical baptism in the Spirit by Charles Parham, leader of the Bible School. The release of 'speaking in tongues' was preached for about 4 or 5 years without becoming a global reformation move through Parham's Apostolic Faith Movement.

In 1905 Parham's Bible School was moved to Houston, Texas and from there the seeds of the Pentecostal Reformation were sown. One of the students of Parham's Bible School in late 1905 was a man named William Seymour who would be the primary catalyst of the Pentecostal Reformation in Los Angeles, on Azusa Street in early 1906.

"William Seymour was born in Centerville, Louisiana, on May 2, 1870 to former slaves Simon and Phillis Seymour. Raised as a Baptist, Seymour was given to dreams and visions as a young man. While in Indianapolis, he joined a local black congregation of the Methodist Episcopal Church. From 1900 to 1902, Seymour lived in Cincinnati, Ohio, where he came in contact with the Holiness Movement, ... accepting the Holiness emphasis on entire sanctification, Seymour joined the Church of God Reformation movement..."⁴ [2]

Sadly, the racist roots of the South and Parham himself, mandated that Seymour sit outside the hall with a door propped open in order to hear the message of Pentecost.

Although he himself had not yet experienced the sign of 'speaking in tongues', Seymour received and believed the message and in early 1906 moved to Los Angeles to help pastor a Holiness Church. "The Church, which was connected with the Southern California Holiness Association, was founded and pastored by Julia W. Hutchins.

In his first sermon in Los Angeles, Seymour preached on Acts 2:4, and to the dismay of Pastor Hutchins, he announced the necessity of speaking in other tongues as evidence of the Pentecostal experience. Because of opposition from the Holiness Association, Hutchins locked the church door, and Seymour was forced to find refuge in the home of Richard Asberry on Bonnie Bray Avenue."⁵ [3]

Related Topics:

[What was the Great Schism?](#)

[Catholic vs. Protestant - why is there so much animosity?](#)

[What is the history of Christianity?](#)

"Seymour felt compelled to continue his work at all costs and began preaching in the home of Edward Lee and his wife, who were black adherents of one of the Holiness missions in Los Angeles. While Seymour was staying with the Lees, the group that had been turned out by Mrs. Hutchins began once again to meet at the Asberry home at 214 N. Bonnie Brae Street. Seymour also attended the meetings on Bonnie Brae Street and at one of these meetings, he laid his hands upon Lee that he might receive the Spirit.

Although Lee did not speak in tongues at this time, **he was slain in the Spirit under the power of God**. This caused considerable alarm to his wife, who thought he had fallen into a trance. She called an immediate end to the proceedings. In late March or early April, Lucy Farrow and J. A. Warren came from Houston in response to Seymour's requests of Parham for help in Los Angeles. Lucy Farrow had already been quite successful in leading other people into the experience of tongues with the laying on of hands."⁶ [4]

"On Monday, April 9, Edward Lee asked Lucy Farrow to lay hands on him for the baptism of the Holy Spirit. She fulfilled this request, and Lee burst forth in tongues. These things took place about an hour and a half before the meeting was to commence at the Asberry home."

"They walked to the meeting, where Seymour was in charge. After several had prayed and a few had given testimonies, Seymour began preaching from the second chapter of Acts and began recounting what had happened earlier that evening. As Lee began to give his testimony, he lifted his hands in the air and suddenly began speaking in tongues. The others at the evening meeting fell down to their knees. Seated at the piano, Jennie Evans Moore also fell to her knees. An eight year old black boy was the first to be baptized in the Spirit and speak in tongues, followed by Jennie Moor and five others. Carl Brumback described the event: **"As though hit by a bolt of lightening, the entire company was knocked down from their chairs to the floor. Seven began to speak in divers kinds of tongues and to magnify God."**⁷ [5]

Reformation Focus Points

The central focus of the Pentecostal Reformation was the reception of the Holy Spirit as evidenced by speaking in tongues, as described in Acts 2. While there were times in Church history when people did speak with 'other tongues', the Pentecostal Reformation was the first time it was uniformly and theologically connected to the Baptism of the Holy Spirit.

Acts 2:1-4: *"When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance."*

Acts 10:45-47: *"All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with other tongues and exalting God. Then Peter answered, "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can He?"*

Acts 19:1-6: *"It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. He said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit." And he said, "Into what then were you baptized?"*

And they said, "Into John's baptism." Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying."

While the primary activating focus of the Pentecostal Reformation was the baptism in the Spirit with the evidence of speaking in tongues, the larger focus centred on a restoration of the work and gifts of the Holy Spirit in the Church.

Until the Pentecostal Reformation, the Gifts of the Spirit were considered to have died out with the first century Church and the finishing of the Bible.

The Pentecostals believed that all of the gifts of the Spirit were for the present day Church. Does your church believe that?

1 Corinthians 12:1-11: *"Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good. For to one is given **the word of wisdom** through the Spirit, and to another **the word of knowledge** according to the same Spirit; to another **faith** by the same Spirit, and to another **gifts of healing** by the one Spirit, and to another **the effecting of miracles**, and to another **prophecy**, and to another **the distinguishing of spirits**, to another **various kinds of tongues**, and to another **the interpretation of tongues**. But one and the same Spirit works all these things, distributing to each one individually just as He wills."*

Persecutions

Just as in the Holiness Reformation, the persecutions that the Pentecostal Reformers faced were not physical but social, emotional, and relational. Great persecution came from the **"Reformed"**, Methodist, Baptist and Holiness churches.

Many of the persecutions themselves were racist in nature and saw the Pentecostal experience as being simply 'African emotionalism' and 'voodoo'.

"In his 'Holiness, The False and the True', H.A. Ironside in 1912 denounced both the holiness and Pentecostal movements as 'disgusting delusions, and insanities, characterizing Pentecostal meetings as 'pandemonium's where exhibitions worthy of a madhouse, or a collection of howling dervishes are held night after night.'"8 [6]

Even until today, despite the amazing growth and adjustments of error and extremes from within the Pentecostal Movement itself, there are strong critics of it and those who refuse to walk in its truth(s).

John MacArthur in his book on the Holy Spirit boldly declares that anyone who claims to 'speak in tongues' does so because of one of four possibilities:

- 1) They are delusional,
- 2) They are faking,
- 3) They are ill, or
- 4) They are demon-possessed

In spite of those attacks we press on...we retain the treasure of our heritage!

References:

[**Are Catholic beliefs and practices Biblical?**](#)

- 9[1] Edith Blumhoffer. *Restoring the Faith* (Chicago: University of Illinois Press, 1993), p. 1.
10[2] *Dictionary of the History of Pentecostal and Charismatic Movements* [Stanley Burgess and Gary B. McGee, ed.] (Grand Rapids, MI: Zondervan Publishing, 1988), p. 780.
11[3] *Ibid.*, p. 780
12[4] Richard M. Riss. *A Survey of Twentieth-Century Revival Movements in North America* (Peabody, MA: Hendrickson Publishers, 1988), p. 52.
13[5] *Ibid.*, p. 53.14[6] Vinson Synan. *The Holiness-Pentecostal Movement In The United States*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1971), p. 144.

UNIT THREE: THE CHARISMATIC MOVEMENT: {kair - iz - mat' - ik}

General Information

The charismatic movement is an informal international and trans-denominational fellowship of Christians who believe that **the gifts of the Holy Spirit described by St. Paul in 1 Cor. 12:4-11 and Gal. 5:22-23 are manifested in these times.**

The movement works in harmony with the established Christian churches and has been approved by the authorities of many denominations - Protestant, Roman Catholic, and Orthodox.

Although related to Pentecostalism, the charismatic movement differs in not being denominationally organized and in its refusal to insist upon speaking in tongues as an essential element of authentic Christian experience.

Members refer to themselves as charismatic (a term derived from the Greek word for "Grace") or as the new Pentecost. The origins of the movement cannot be precisely identified, but it has gained significant membership since the 1960s. [Paul Merritt Bassett]

Charismatic Movement: Advanced Information

The Charismatic Movement is an expression used to refer to a movement within historic churches that began in the 1950's. In the earlier stages the movement was often termed "neo Pentecostal"; in more recent years it has frequently been referred to as the "charismatic renewal" or the "charismatic renewal movement." Therefore, participants are usually described as "charismatics."

Bibliography

- R H Culpepper, *Evaluating the Charismatic Movement* (1987);
J MacArthur, "The Charismatics" (1980);
R Quebedeaux, "The New Charismatics II" published in (1983).

On the American scene it is possible to date significant charismatic beginnings to the year 1960 with the national publicity given to certain events connected with the ministry of Dennis Bennett, at that time Episcopal rector in Van Nuys, California.

Since then there has been a continuing growth of the movement within many of the mainline churches: first, such Protestant churches as Episcopal, Lutheran, and Presbyterian (early 1960's); second, the Roman Catholic Church (beginning in 1967); and third, the Greek Orthodox Church (about 1971).

The charismatic movement has affected almost every historic church and has spread to many churches and countries beyond the United States. This continuing growth has resulted in a multiplicity of national, regional, and local conferences, the production of a wide range of literature, and increasing attention to doctrinal and theological questions both within and outside the movement.

The challenge to the churches may be seen in the fact that since 1960 well over one hundred official denominational documents, regional, national, continental, and international, on the charismatic movement have been produced.

The immediate background of the charismatic movement is "classical Pentecostalism" dating from the early twentieth century, with its emphasis on baptism with (or in) the Holy Spirit, as an endowment of power subsequent to conversion, speaking in tongues as the initial evidence of this baptism, and the continuing validity of the spiritual gifts (charismata) of 1 Cor. 12:8-10.

Because of such distinctive emphases these early "Pentecostals", as they came to be called, found no place in the mainline churches (they either freely left or were forced out) and thus founded their own.

As a result, there gradually came into being such "classical" Pentecostal denominations as the Assemblies of God, the Pentecostal Holiness Church, the Church of God (Cleveland, Tennessee), the Church of God in Christ, and the International Church of the Foursquare Gospel.

The charismatic movement, while related historically and doctrinally to classical Pentecostalism, has largely stayed within the historic church bodies or has spilled over into inter-denominational church fellowships.

In neither case has there been any significant movement toward the classical Pentecostal churches. Hence today the charismatic movement, despite its "classical" parentage, exists almost totally outside official Pentecostal denominations.

Special Emphasis:

Particular emphases are reflected variously in the charismatic movement.

1. Baptism with the Holy Spirit

There is common recognition of baptism with the Holy Spirit as a distinctive Christian experience. It is viewed as an event wherein the believer is "filled with" the presence and power of the Holy Spirit. Baptism with the Holy Spirit is understood to result from "the gift of the Holy Spirit," wherein the Spirit is freely "poured out," "falls upon," "comes on," "anoints," "endues" the believer with "power from on high." This event and/or experience, is the moment of initiation into the Spirit - filled life.

Spirit baptism is said to occur either at the time of conversion (through repentance and forgiveness) or subsequent thereto. Baptism with the Holy Spirit, accordingly, is not identified with conversion.

It is viewed as being filled with the Holy Spirit that brings about powerful witness to Jesus Christ. Through this Spirit baptism the exalted Christ carries forward his ministry in the church and into the world.

The gift of the Holy Spirit wherein Spirit baptism occurs is understood as an act of God's sovereign grace. Accordingly, the gift may be received only through faith in Jesus Christ, who is the mediator of the gift and the baptism.

Participants in the charismatic movement emphasize the centrality of Christ (not the Holy Spirit) and the unique instrumentality of faith in him.

It is the same Christ who through his life, death, and resurrection saves and forgives the lost who also through his exaltation to "the right hand of the Father" sends forth the Holy Spirit upon the redeemed. So it is by the same faith that both turning from sin and empowering for ministry are to be received from him.

Charismatics generally hold that conversion and the gift of the Spirit, (though both received by faith), may or may not happen at the same time. The book of Acts is viewed as exhibiting two patterns: a separation (however brief or long) between conversion and the gift of the Holy Spirit (the original 120, the Samaritans, Saul of Tarsus, and the Ephesian twelve), and a simultaneous reception of both (the centurion household in Caesarea). Hence, it is by way of faith, not necessarily at the initial moment, that the gift of the Spirit is received.

Participants in the charismatic movement also frequently point to the pattern of Jesus' own life, which includes both his conception by the Holy Spirit and the later descent of the Holy Spirit upon him at His baptism in the River Jordan.

Jesus was therefore both born of the Spirit as Savior and anointed with the Spirit as he began his ministry. So it is said that correspondingly there is needed both a birth of the Spirit for salvation and an anointing of the Spirit for ministry in his name.

This leads to the emphasis of charismatics on such matters as prayer, commitment, and expectancy, as the context for the gift of the Holy Spirit. So it was with Jesus' life, leading up to the descent of the Spirit; also with the 120 disciples who waited in the upper room prior to Pentecost; likewise a number of others according to several additional accounts in the book of Acts.

Prayer preceding the reception of the Holy Spirit particularly stands out in the accounts of the Samaritans, Saul of Tarsus, and the centurion household in Caesarea.

Seeing a similar pattern in the life of Jesus, the original disciples, and the early church, many charismatics affirm that in a spirit of prayer, commitment, and expectancy they were visited by the Holy Spirit. Such an event, it is claimed, did not occur by dint of human effort, not through some work beyond faith; rather it happened to those who in faith were open to receive what God had promised to give.

Whereas the basic purpose of Spirit baptism is power for ministry and service, charismatics speak of a number of effects. Since it is the Holy Spirit who is given (not something He gives), many speak primarily of a strong sense of the reality of God, the Holy Spirit dynamically present, bearing witness to Jesus Christ and glorifying the Father. There is testimony to an enhanced sense of the Scriptures as the written Word of God, since the same Holy Spirit who inspired them fully is now said to be moving freely in the lives of the believers.

Many charismatics also testify to an abounding joy, a deeper assurance of salvation, a new boldness for witness to Jesus Christ, and an enriched fellowship with other Christians.

On this last point, one of the most noticeable features of the charismatic movement is the sense of "koinonia" that binds them together not only in a local fellowship but also across ancient denominational barriers. Accordingly, many claim that the charismatic movement is the true fulfillment of the Lord's Prayer to the Father "that they may all be one" (John 17:21).

2. Speaking in Tongues

In the charismatic movement speaking in tongues, "glossolalia", occupies a significant place. Speaking in tongues is generally understood to be communication with God in a language that is other than one known to the speaker. A person does the speaking, that is, he freely uses his vocal apparatus, but it is claimed that the Holy Spirit gives the utterance. It is viewed as transcendent speech by the enabling of the Holy Spirit.

Speaking in tongues is considered by some charismatics to be the miraculous utterance of an unlearned foreign language (so in classical Pentecostalism). This is claimed, first, on the basis of the narrative in Acts 1, that since the Scripture says that the disciples "began to speak in other tongues" and "each one heard them speaking in his own language," the disciples must have been speaking the languages or tongues of the listeners.

Second, there is the frequently given testimony that on many occasions people have heard their own language spoken by someone who was totally ignorant of what he was saying. However, many charismatics hold that the otherness of tongues is qualitative rather than quantitative, that "other tongues" are not natural (i.e., human languages) but spiritual.

Accordingly, if someone says that he heard a person speaking in his own language, this is viewed as occurring because the Holy Spirit immediately interpreted what was said (hence it was not a hearing of, but a hearing in one's own language).

From this perspective there is no difference between the tongues referred to in Acts 2 and 1 Cor. Chapters 12-14. The former were not foreign languages and the latter ecstatic speech; both are utterances of the Holy Spirit that can be understood only when interpreted by the Holy Spirit.

Charismatics who have embraced this understanding of "other tongues" believe that it best harmonizes the biblical witness, that it retains the spirituality of tongues, and that it accords with the empirical fact that there are no concrete data (for example, from the study of recordings of tongues) of an unknown language being spoken.

The essential charismatic claim about "glossolalia" is that this is the vehicle of "communication par excellence" between man and God. It is the language of transcendent prayer and praise. In tongues there is speech to God which goes beyond the mental into the spiritual.

Charismatics frequently state that in tongues there is a fulfillment of the intense desire to offer total praise to God not only with the mind but also with the heart and spirit. Therein one goes beyond the most elevated of earthly expressions, even "hosannas" and "hallelujahs", into spiritual utterance: the praise of God in language given by the Holy Spirit.

In the regular life of prayer, tongues are said to occupy a primary place. Such prayer is identified with praying in the spirit or with the spirit, which, since it is not mental, can be done at all times. This spiritual prayer does not intend to eliminate mental prayer, i.e., prayer with the understanding, but to afford the continuous undergirding and background for all conceptual prayer.

The ideal is prayer with the spirit and with the mind (in that order). Where prayer passes into praise it may likewise be singing with the spirit and singing with the mind.

For the charismatic movement at large singing in the spirit, singing in tongues, occupies an important place, particularly in situations of community worship. Therein both words and melody are free expressions believed to be given spontaneously by the Holy Spirit. This, often combined with more usual singing, is seen as the apex of worship: it is the worship of God in psalms and human and (climatically) spiritual songs.

Speaking in tongues is understood to be not irrational but superational utterance. It is not the forsaking of the rational for the nonsensical, hence gibberish, but the fulfillment and transcendence of the rational in the spiritual. Charismatics are not disturbed by linguists who claim that glossolalia has no observable language structure, for if such were the case, speaking in tongues would not be spiritual but rational speech.

Further, speaking in tongues is not viewed as ecstatic utterance, in the sense of uncontrolled, highly emotional, perhaps frenzied activity. While containing a strong

emotional (even a rational) element, glossolalia runs deeper than the emotions. Both reason, (or mind) and emotions are aspects of the human psyche (psyche), whether on the conscious or subconscious level.

Speaking in tongues is thus understood to be transpsychical; it belongs to the realm of the spirit (pneuma). Most persons in the charismatic movement view speaking in tongues as directly connected with the event of Spirit baptism.

The Scriptures in Acts which specifically record speaking in tongues (2:4; 10:46; 19:6) state that it occurred with persons who had just received the gift of the Holy Spirit. Glossolalia in Acts therefore is closely linked with Spirit baptism, as an immediately ensuing activity. Hence, most charismatics believe that there can be no speaking in tongues without prior Spirit baptism (this is the opposite of saying that there can be no Spirit baptism without speaking in tongues).

The reason would seem to follow from the very nature of baptism in the Spirit: a fullness of the Spirit that overflows into transcendent prayer and praise. Granted this fullness, the outpouring of the Spirit, glossolalia may be expected. Further, according to Acts when speaking in tongues occurred, the Scriptures state or imply that everyone present did so.

Thus charismatics generally conclude that speaking in tongues is not limited to some, but is the province of all. Also these very tongues may thereafter become an ongoing part of the life of prayer and worship. Such tongues are sometimes called "devotional tongues," and are viewed as an important part of the prayer life of the "Spirit-baptized" believers.

In addition to viewing glossolalia as a concomitant of Spirit baptism and belonging to the Spirit filled life, most charismatics affirm that though one may speak in tongues as a consequence of Spirit baptism, he may not have "the gift of tongues" for public ministry in the body of believers. This is based not on Acts, but on 1 Cor. 12, where Paul depicts tongues as one of several manifestations of the Holy Spirit for the common good.

In this situation, tongues are to be spoken as the Spirit apportions, by the few not the many, and only when there is one present to interpret. Though all may be able to speak in tongues (Paul's expressed desire), not all are so directed by the Holy Spirit.

The phenomenon of tongues is the same, whether in Acts or 1 Cor., whether in the life of prayer or in the body of believers; it is addressed not to men but to God. However, the practice of tongues is said to be quite different in that what belongs to the life of the Spirit filled believer is not necessarily exercised by him in the Christian fellowship.

Finally, there are those in the charismatic movement who place little emphasis on speaking in tongues. They do not disregard glossolalia, or by any means rule it out, but, focusing almost entirely on 1 Cor. chapters 12-14, view speaking in tongues as only one of several manifestations of the Holy Spirit. Hence if one does not speak in tongues, this does not signify any lack of Spirit baptism; it is only that the Holy Spirit has not apportioned to such a person that particular gift.

Such a view based more on the distribution of gifts in 1 Cor. than the association of glossolalia with Spirit baptism in Acts, is obviously quite different from what has previously been described. Accordingly, to many other charismatics this failure to relate glossolalia primarily to the gift of the Spirit as its concomitant and as an ensuing expression in the life of prayer and praise is to overlook the basic purpose of tongues.

3. Spiritual Gifts

By definition the charismatic movement is concerned with "charismata", the Greek term for "gifts of grace." Everywhere throughout the charismatic movement there is the claim that all the charismata, or charisms, mentioned in Scripture are, or should be, operational in the Christian community.

Whereas in large sectors of Christendom many of the gifts have been viewed as belonging only to first century Christianity, the charismatic movement stresses their continuing importance.

Many charismatics prefer the name "charismatic renewal" to "charismatic movement" to lay emphasis on a renewal of the gifts in our time.

It is generally recognized that the biblical charismata include a wide range of gifts as described in Rom. 12:6 - 8; 1 Pet. 4:10 - 11; and 1 Cor. 12 - 14. (The word "charisma" is also used in Rom. 1:11; 5:15 - 16; 6:23; 1 Cor. 1:7; 7:7; II Cor. 1:11; 1 Tim. 4:14; II Tim. 1:6; "charismata" in Rom. 11:29.)

All these gifts, charismatics hold, should be functional in the body of Christ. The focal point of charismatics, however, is 1 Cor. 12 - 14, especially 12:4-11. They suggest a number of reasons for this:

1. These suggest a number of reasons for "the manifestation of the Spirit," hence they have a unique importance as the direct expression and action of the Holy Spirit. The spiritual gifts, accordingly, make for a dynamic, vital community life.
2. The spiritual gifts are "power tools" for the upbuilding of the community. Each one functioning properly is essential to the full life of the body.
3. The exercise of the spiritual charismata by all makes for total ministry. It is not just the few (e.g., pastors, elders, deacons) who are to be channels for the Spirit's manifestation, but each person in the community.
4. A body of Christians in which spiritual gifts, along with other gifts and ministries, are operating, is a community of spontaneity in worship, dynamism in ministry, and rich fellowship with one another.
5. It is through the exercise of these spiritual gifts that the church comes alive to "high voltage" Christianity: an extraordinary sense of the exalted Lord's presence in the Spirit moving powerfully among his people.

A profile on charismatic understanding of the spiritual gifts would include the following:

1. All the gifts of the Spirit are viewed as extraordinary, supernatural, and permanent. The spiritual charismata as described in 1 Cor. 12:8-10 are not arranged in a hierarchy so that "word of wisdom" is the highest and "interpretation of tongues" the least. **The greatest gift at a given time is that which edifies most.**
2. All the spiritual gifts, especially prophecy (the direct utterance of God to his people in their own language), are earnestly to be desired (1 Cor. 14:1); thus an attitude of "seek not" about any gifts is a violation of God's intention for his people.
3. The gifts of the Spirit, because of their high potency and possible abuse, need to be carefully ordered. Abuse, however, does not call for disuse but proper use.
4. The spiritual gifts will not cease until we see him "face to face"; then they will be no longer needed for the edification of the community.
5. Love is the "way" of the gifts, without love they profit nothing, and love will endure forever.

A word should be added about the relation of baptism with the Holy Spirit to the gifts of the Spirit. Charismatics often state that baptism in the Spirit is initiation into the dynamic dimension; the gifts of the Spirit are dynamic manifestation. Hence baptism with the Spirit is for living in power and glory; the spiritual charismata are works of power and glory. Many charismatics affirm that whenever Spirit baptism occurs, the gifts, which are already resident in the Christian community, become all the more freely and fully exercised.

Finally, charismatics generally recognize that spiritual gifts cannot substitute for spiritual fruit. The fruits of the Spirit, love, joy, peace, etc. (Gal. 5:22), represent the maturation of the believer in Christ. The most immature believer, if he is open to the Holy Spirit, may be Spirit filled and exercising extraordinary gifts, and yet have

experienced little of the Spirit's sanctifying grace. Such a person needs all the more to grow up into Christ.

4. Evaluations

Outside evaluations of the charismatic movement vary today from outright rejection to mixed acceptance. More than one hundred official denominational documents earlier mentioned demonstrate on the whole an increasing openness, but with reservations, to many of its features.

Critics of the theology of the charismatic movement have expressed disagreements variously.

1. Baptism with the Holy Spirit: some hold that it is improper, biblically and theologically, to refer to this as an experience possibly subsequent to conversion; others claim that whereas Spirit baptism may be a second experience, the primary purpose is not empowering but sanctification.
2. Speaking in tongues: some do not recognize glossolalia as having any longer a connection with Spirit baptism (the book of Acts being viewed as transitional) but consider it as only a lesser gift of the Holy Spirit available to some, or no longer available at all.
3. Spiritual gifts: some divide the spiritual gifts into "temporary" and "permanent," claiming that the former have been withdrawn whereas the latter continue; tongues and prophecy in particular are said to have ceased with the completion of the canon of Scripture. It is apparent from such criticisms that much more theological work needs to be done.

*** Notes from: J R Williams : (Elwell Evangelical Dictionary)

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The individual articles presented here were generally first published in the early 1980s. This subject presentation was first placed on the Internet in May 1997.

For further study, this page **Charismatic Movement** is at:

<http://www.mb-soft.com/believe/text/charisma.htm>

UNIT FOUR: THE APOSTOLIC RENEWAL¹⁵,

The students will undertake private study of these two books to get an understanding of the Apostolic renewal Movement across the globe and how it affects the Body of Christ in Australia, as we move into this 21st century.

[Apostolic Strategies for Kingdom Reformation by Israel Onoriobe: [ISBN 1-920135-19-4]

[Apostles Today, by Paul Galligan]

The students will provide their workbooks for examination and assessment for this unit of the course.

UNIT FIVE: THE FIRST CHAPLAIN TO THE COLONIES IN NEW SOUTH WALES

FOR OVERSEAS STUDENTS:

The students will use this unit as a guide, as they research the following about their nations.

- 1) HOW, WHEN & BY WHOM, DID THE GOSPEL COME TO YOUR NATION?**
- 2) WHAT AFFECTS (IF ANY) DID THIS HAVE ON THE ORIGINAL PEOPLE, THE NATION, & ITS LAWS?**

Even before the First Fleet set off from England, King George III had already decreed that Christianity would go forth with the sailors, the army guards and with the prisoners. From His own purse the King provided the funds for the commissioning of the "Chaplain of the Colonies", to go forth and preach the gospel in this new land, making sure that the Word of God was the basis upon which the new settlement was founded.

The Reverend Richard Johnson was appointed the first "Chaplain to the Colonies" in 1787.

THE JOURNEY BEGINS:

¹⁶"..at 4 am fired the gun and made the signal to weigh, weighed and made sail, in company with the hyena frigate, supply armed tender, six transports and three store ships, at 9 am fired a gun and made the signal for the convoy to make more sail."

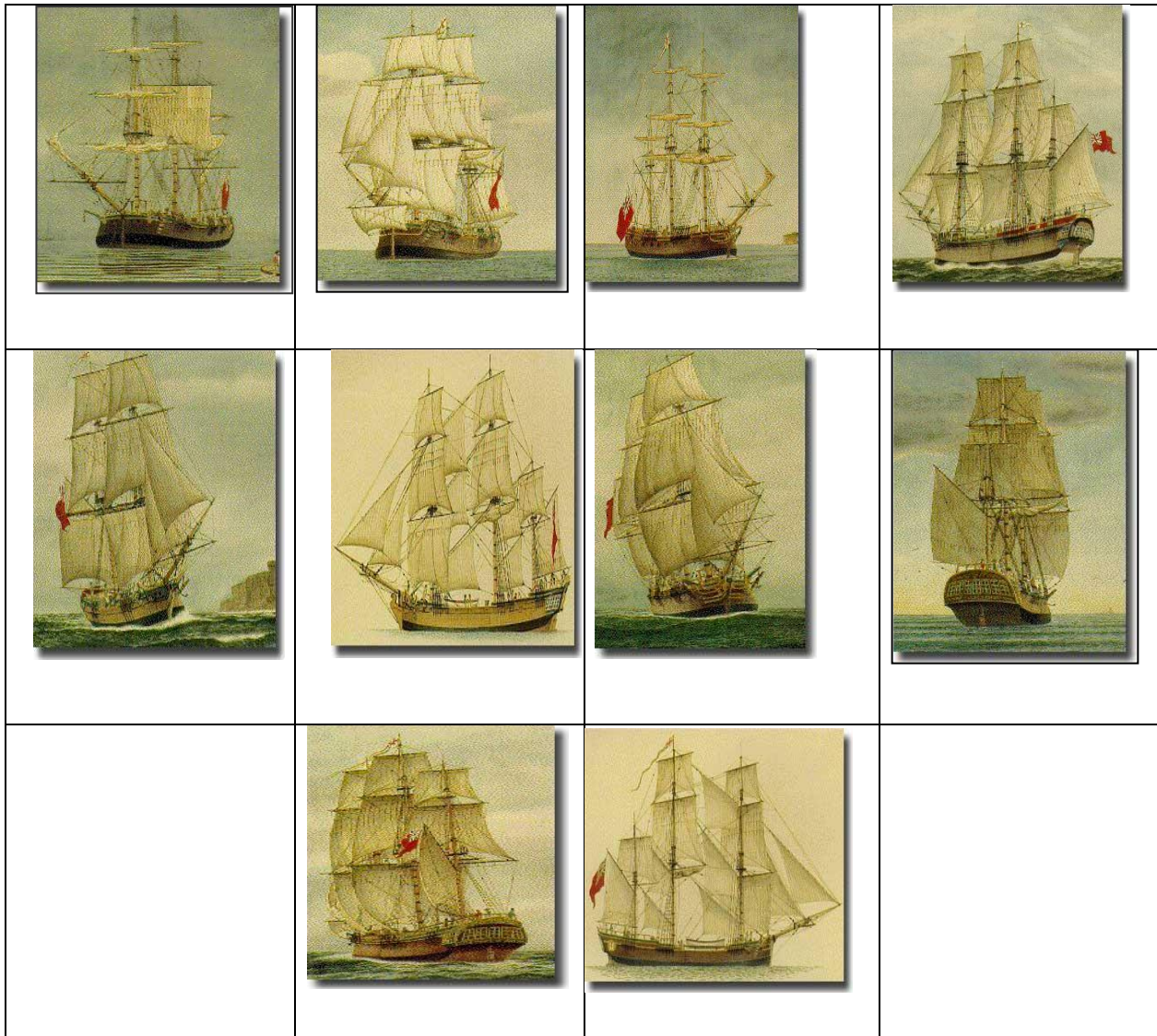
With these words the logbook of HMS Sirius recorded the departure of what we know today as "The First Fleet". The eleven ships of the fleet under the command of Captain Arthur Phillip RN took their leave from Portsmouth, England early on Sunday 13 May 1787 bound for a virtually unknown shore eight long months - and half a world away.

The escort vessel, HMS Hyaena stayed with the fleet until it was clear of the English channel and into open waters.

¹⁵ Apostolic Strategies for Kingdom Reformation by Israel Onoriobe: [ISBN 1-920135-19-4]

Apostles Today, by Paul Galligan

¹⁶ Extract from the Coastal Pioneers, by JD Camm



The ships of the First Fleet were: Charlotte, Borrowdale, Alexander, Fishburn, Golden Grove, HMS Sirius, MS Supply, Lady Penrhyn, Prince of Wales and Scarborough.

Aboard were some 750 convicts from Britain's overcrowded prison system. They were bound for Botany Bay, there to establish the first European settlement on Australian soil.¹⁷

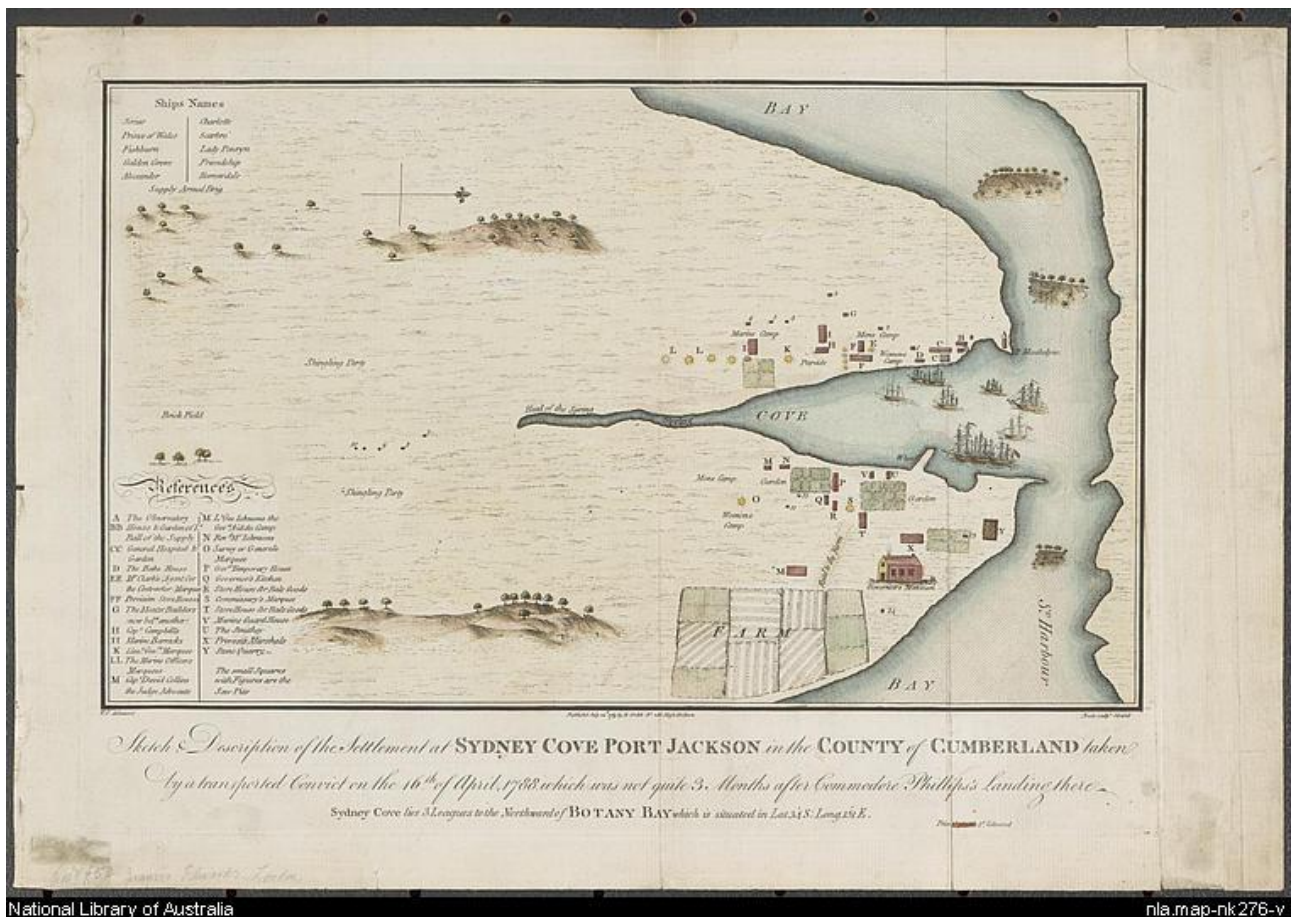
The first fleet saw the start of the **"Boat people"** to come to Australia, however with one major difference. The boat people of the 20th and 21st centuries leave their countries to escape the terror or persecution of the regimes in power, whilst the "boat people of 1787" were carefully chosen by the finest magistrates and judges in the United Kingdom and sent to Australia because of their crimes. They had no choice in the matter; they were forcibly transported to this nation.

The ships set off from England under the responsibility of Captain Arthur Philip in the middle of 1787 and arrived in Botany Bay in early January 1788. They found no fresh water at Botany Bay and decided it was not a pleasant site for a colony and moved to the next bay, Port Jackson.

¹⁷ Extract from the account : The First Fleet 1787-1788 The Voyage

This later became known as Sydney Cove, then as Sydney Harbour, where they raised the flag of England, Scotland & Wales¹⁸ (not the Union Jack) on January 26th 1788, the day we now celebrate as Australia Day. But unfortunately not so for the aborigines, who were to receive a terrible reception from the "new" arrivals.

The sketch below¹⁹ shows how the early colony was to be established. But that is enough about Sydney Cove, because greater researchers and authors than I, have committed many books to this topic. Let us go on with the story about The Coastal Pioneers and the early settlers of this nation and the pastors, evangelists and preachers who came to this nation to spread the Word of God in this nation and into the wider Pacific Region.



From the writings of Rev. Sir Marcus L. Loane, in his book: **"Hewn from the Rock"**²⁰ we get a rather interesting insight to early settlements in New South Wales, as he recounts the events and problems of the early Christian Chaplains, who were commissioned by the Crown of England, to come to New South Wales and to teach and maintain good Christian moral values.

¹⁸ See the Spiritual Significance of our Australian Flag in the appendix.

¹⁹ from the National Library of Australia

²⁰ Hewn From the Rock by Marcus L Loane ISBN 909827 68 0

Development of Towns in New South Wales²¹

This is a different method of documenting the development of Australia and the region. I have used the commencement of "church, or other services" in each place to denote its existence. This may seem strange to some readers, but many do not realise that Australia was founded on very strong Christian evangelical principles.

The first Christian Service was held in Sydney Cove one week after the fleet arrived on the 3rd February 1788 by the Rev. Richard Johnson, Chaplain to the Colonies.

It was held under a "great big tree" with a mixed group in the congregation of soldiers and convicts. The text for that first service was from Psalm 116:12: ***"What shall I render unto the Lord for all His benefits towards me?"***

To some of the convicts this may have seemed a strange sermon theme, especially as they had been forcibly taken from their homes and loved-ones in England, charged, convicted of some minor crime, like stealing a half loaf of bread and ordered to be "transported to the colonies".

But God had a purpose for them here in this land and many cases are shown where their original talents and skills were made use of here at Sydney Cove, designing buildings, constructing roads and bridges, which still stand today.

Church Services were extended to **Parramatta** in 1790. This was followed by services to **Toongabbie** in 1791.

Many people probably do not realise that Australian missionaries went out into other countries while we were yet still a very young colony. Richard Johnson commenced services on **Norfolk Island** among the soldiers and convicts in 1791 – just three (3) years after the colony was established.

He sent Rev. James Bain to **Norfolk Island** in 1792, where he remained until recalled by Grose in 1794. He then returned to England. Samuel Marsden replaced Rev. James Bain as Assistant Chaplain of the Colonies in March 1794.

Richard Johnson was very concerned with the illiteracy of convicts, free settlers, aborigines and the lack of formal education in the colony. **He should be recognised as the pioneer of education in this nation.** By March 1792 he had established schools in **Sydney, Parramatta** and **Norfolk Island**. There were more than 150 students in the school in Sydney some six years later.

It was said by John Newton (the composer of the famous hymn Amazing Grace) about Richard Johnson: ***"The seed you sow in the Settlement may be sown for future generations and be transplanted in time far and near. I please myself with the hope that Port Jackson may be the spot from whence the Gospel light may hereafter spread in all directions"***.

This hope outlined above is what actually happened. The Gospel of Jesus Christ went out from Sydney Cove to **New Zealand, New Guinea**, to the **South Sea Islands** and to most parts of **Asia** and **Africa** within the next 100 years.

²¹ Extracts from the book entitled: "Hewn from the Rock" by Rev. Sir Marcus Loane KBE MA DD

Samuel Marsden received a Crown Grant in Hunters Hill of 100 acres in 1794 and later a further 101 acres in grants. He purchased an additional 239 acres from other settlers. By 1805 his holdings had increased to 1730 acres and he was running over 1000 head of sheep, as well as cattle, pigs, growing fruit trees and a market garden.

His land holdings expanded rapidly after the discovery of a way over the Blue Mountains by Blaxland, Lawson & Wentworth in 1812. He had holdings in Hunter's Hill, Parramatta, Windsor, Richmond, and beyond Bathurst. His three daughters received grants along the Molong Creek, which later developed into the property known as Gamboola Station. In 1795, Samuel Marsden was appointed magistrate of the Hunter Valley.

In the early days it was not uncommon for clergy in England to have the role of "moral teacher" and "legal disciplinarian". Here in the colonies this was necessary for the civil authorities to be able to carry out their duties.

Unfortunately for Marsden, his role as a magistrate caused him a lot of trouble, in that his punishments were more severe compared to other clergy/magistrates of that period. Can you imagine hearing a sermon on Sunday, then being arrested and facing the same pastor (now the magistrate) who tells you: "I told you last Sunday in church that the Bible says "Thou shall not steal", but here you are before me, charged with stealing; Well I have to forgive you for your sin because I am a Christian – but as the magistrate, I have to order your punishment. Bailiff – Take this man out and give him ten lashes – one for each of the 10 commandments".

Most people did not understand Marsden's vision(s) for this country and what potential He foresaw the sheep industry would have to this nation. ***In 1813 he exported the first 8000 lbs of prime wool from Australia back to England and so became the real pioneer of the wool export industry.***

Marsden was a many faceted person, who wanted the gospel to be spread far and wide. In 1798 missionaries who had been in **Tahiti** returned to Port Jackson, among them Rowland Hassall, who was later to become one of Marsden's most capable farm managers.

In 1806 Samuel Marsden - **purchased with his own funds**, a small ship called the Hawkesbury, **so that the missionaries could travel among the islands of the South Pacific.**

In 1812 King Pomare made a commitment to Jesus Christ and by 1814 there were more than 50 converts on **Tahiti** alone.

In December 1815 Marsden wrote to the Directors of the London Missionary Society the following words about the missionaries: *"I rejoice exceedingly that their labours are at last crowned with wonderful success. The natives of the **Society Islands** have literally cast their gods into the fire."*

Marsden's attention was then directed towards **New Zealand** because of visits by Maoris to Port Jackson in whaling vessels. In 1803 a Maori chief called Te Pahi visited Sydney Cove and regularly asked questions about God, Jesus Christ and the English form of religion. In addition he often attended church services in Sydney and Parramatta.

In 1808 Marsden discussed a proposal with the Church Missionary Society to have missionaries go and establish a work in **New Zealand**. As a result of this discussion William Hall, a carpenter and John King, a textile worker came to Sydney Cove to start this work in New Zealand. They arrived in Australia in February 1810 only to learn that there had been a Maori massacre of the crew of the Boyd in the Bay of Islands a few

months earlier. In the meantime Marsden set about putting these two “missionaries” to work among the Aborigines in and around Parramatta.

In 1814 Marsden - **purchased with his own funds**, a 110 ton brig called the Active, to transport the families, provisions and supplies to **New Zealand**. On this voyage was William Hall (mentioned above) and Thomas Kendall, a school teacher. Their task was to reconnoitre the Bay of Islands and the surrounding areas. They returned to Sydney with several Maori chiefs and the Governor at last allowed Marsden to go to New Zealand to commence this important work.

He sailed from Port Jackson on 28th November 1814 with Kendall, Hall and King, together with their wives and five children. At this occasion he is recorded as saying: ***"I hope to erect the standard of Christ's kingdom there and to hear the sacred trumpet sound the glad tidings of salvation."***

They crossed the 1,000 miles of the Tasman Sea and anchored inside a cove in the Bay of Island on 23rd December 1814. The next day plans were made **to hold the first-ever church service in New Zealand**.

On Christmas morning 25th December 1814, with the text given by the voice of angels to the shepherds in Bethlehem some 1800 years before, his voice rang out: ***"Behold I bring you good tidings of great joy."*** (Luke 2:10)

“In this manner the Gospel has been introduced into New Zealand and I fervently pray that the glory of it may never depart from its inhabitants till time shall be no more” wrote Marsden of this special historic occasion.

[Comment]: It is interesting to note that here was a man, called by God to preach the gospel and to administer moral justice to the community. ***"Out of his own funds"*** he purchased 2 ships to be used for the transportation of missionaries, their families, goods and supplies to other countries, so they could commence their missionary work. Some 200 years later I do not see ministers of religion in the Christian churches in Australia with the same amount of zeal to give up their own lifestyle and comfort zones to purchase transportation vehicles, to assist missionary work in other countries. Look where we are now and how far we have fallen.

Till the end of his life his love for the ministry in New Zealand was very close to his heart and he made a further 8 trips to New Zealand to inspect the work and to encourage the new converts and the missionaries alike.

His last visit was in 1837 and Maoris came from near and far to have ***"one last very long steadfast look at the old man, because he cannot live long enough to visit us again"***.

At this stage there were in New Zealand:

- 11 mission stations
- 35 missionaries
- 51 schools
- 178 communicants
- 2176 worshippers

In 1836 William Grant Broughton became the first Bishop of Australia and Samuel Marsden was able to transfer some of his duties and live a quieter life.

He had consecrated churches in:

- Parramatta in 1803
- Church Hill in 1810
- Windsor in 1821
- Hobart in 1823
- King Street in Sydney in 1824

He was the first President of the New South Wales Auxiliary of the Church Missionary Society and promoted **missionary projects among the Aborigines**, the first being in the Wellington Valley in 1832.

He died in the parsonage at Windsor on 12th May 1838 and was buried in St. John's Cemetery in Parramatta.

After his death the Church Missionary Society paid him this tribute: *"With paternal authority and affection, and with solemnity of one who felt himself to be standing on the verge of eternity, he then gave his parting benediction to the missionaries and the native converts"*

The services of the first two chaplains to Sydney Cove covered a span of fifty years. Rev. Samuel Marsden was a Chaplain for forty-four years of that period.

It is said that both Richard Johnson and Samuel Marsden were third generation evangelists **"of the awakening" under Whitfield and John & Charles Wesley.**

As a result of their untiring efforts their names must be held in honour by the churches in both countries until "time shall be no more".

In the late 1700's the Government of England, under the kingship of George III considered it of great importance that a Chaplain be appointed, to go with, console, counsel and preach Christian values to the people who were going to create this new colony and a new nation.

Some 200 years later here in Australia, we have stooped to a position where in some states it is now not lawful for Christian religious education to be taught in public schools, Creation Theory, as told in the Bible is forbidden in state schools and Evolution Theory is now widely taught in our schools and universities.

In just 6 generations we have moved away from strong Christian principles to a moral world view which is satanic in nature, with little or no recognition of a Supreme Power, which rules all of creation.

The sanctity of life, the definition of marriage, and the rule of law, are now all in jeopardy. Now the rights of sinful minority groups (gays & lesbians) are more important than the truth that is clearly spelled out in the Holy Scriptures.

Clergymen have been charged under the vilification laws from saying things about Muslims which is clearly written in their Book – the Quran. **They have been charged and found guilty for speaking the truth!!!**

Below is a list of Christian Chaplains and ministers who came to Australia in our early formative years. We should never forget them.

It is said that Prophetic words are history written in advance, well the history of Australia is far from over. Great Prophets of the 18th, 19th and 20th centuries have all said the same

thing – God is not finished with this nation, nor is he going to let the evil which exists in this world destroy His ultimate plans for His sovereign people.

As it was in Old Testament times, God Almighty chose an insignificant people (Israel) and set them apart, as a witness and as an example to that the nations upon the earth. He would show through this nation what happens when a nation is obedient to His laws and His plans (there is peace and prosperity in the land), but He would also shown in the nation what happens when a king, or a prophet fails to follow the words and the Plan of God Almighty. (There would be famine, wars, torture, persecutions and death across the land.

So it shall be in the end times. God will again take an insignificant nation (Australia) and set it apart as an example to all the nations of the earth. God will rise up His standard in this nation and God will rise up and equip mighty people of God to go out from this nation to all the nations of the earth to preach, teach and evangelise all nations.

This will be in the midst of extreme hardship and persecution, both from a government who has turned completely away from God's laws, God's precepts and God's values, and from a people who consider it more important to worship "sun gods", or "cricket gods", or "football gods" than to worship the Creator, who willingly gave up His only Son, Jesus Christ, to be sacrificed and die for our sins.

Even though we are unworthy as a nation, God still wants to use us. Only future historians will be able to tell if we proved worthy of this task.

Name	Arrived Port Jackson	Date	Comments about their service	Died in
Richard Johnson	"	1788	Returned to England in 1800	1827
James Bain	"	1791	Returned to England in 1794	
Samuel Marsden	"	1794	St. John's Parramatta	1838
Henry Foulton	"	1800	Castlereagh & Richmond	1840
William Cowper	"	1809	St. Phillip's Sydney	1858
Robert Cartwright	"	1810	Collector	1856
Benjamin Vale	"	1814	Returned to England 1816	1863
John Youl	"	1816	Tasmania in 1819	1827
Richard Hill	"	1819	St. James, Sydney	1836
John Cross	"	1819	Port Macquarie	1858
George Augustus Middleton	"	1820	Resigned from the ministry in 1827, then changed his mind and was Re-Licensed in 1837	1848
Thomas Reddall	"	1820	Campbelltown	1838
Thomas Hassall	"	1822	Cowpastures (Cobbitty)	1868
Frederick Wilkinson	"	1825	Suspended in 1830 Re-Licensed in 1833 Returned to England in 1837	1866
Thomas Hobbs Scott	"	1825	Returned to England 1829	1860
Matthew Devenish Meares	"	1825	Retired in 1860	1878
John Espy Keane	"	1825	Returned to England in 1841	
Charles Pleydell Neale Wilton	"	1827	Newcastle	1859
Elijah Smith	"	1828	Returned to England in 1831 Returned to NSW in 1851	1870

John Vincent	"	1828	Penrith	1854
Joseph Docker	"	1828	Resigned in 1833	1865
William Grant Broughton	"	1829	Consecrated Australia's first Bishop in 1836	1853
Thomas Sharpe	"	1830	Retired in 1870	1877
Charles Dickinson	"	1831	Hunter's Hill	1839
George Innes	"	1831	The King's School, Sydney	1832
Robert Forrest	"	1832	The King's School, Parramatta	1854
Harold Tarlton Stiles	"	1833	St. Matthews, Windsor	1867
George Keylock Rusden	"	1834	Maitland	1859
William Macquarie Cowper	"	1834	Stroud	1902

APPENDIX:

THE MEANING OF OUR AUSTRALIAN FLAG

OUR CHRISTIAN HERITAGE

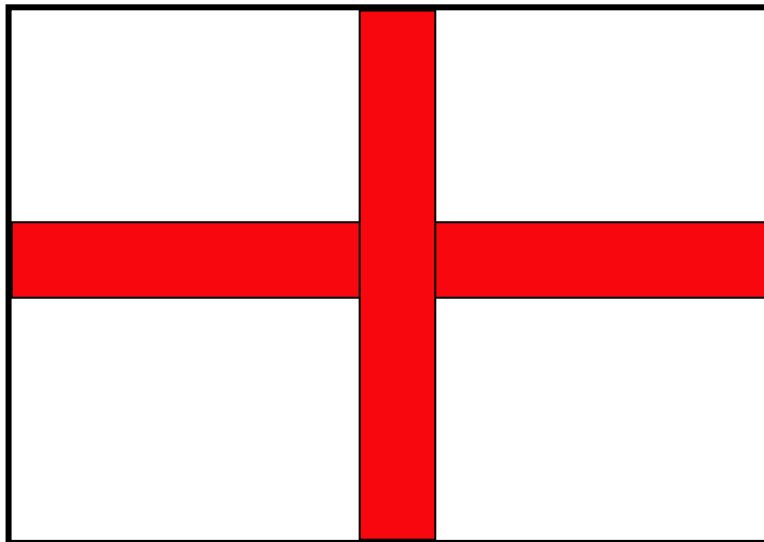
By

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There have been many comments lately about removing the "Union Jack" from our national flag – but most Australians would not know how this flag is made up – or its Spiritual significance.

1. THE COMPOSITION OF OUR FLAG

Righteousness, exalts a nation. A nation's heart is in its flag. The flag is made up of several pieces – but most of us have no idea of their spiritual significance.



[Psalm 60:4] says: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

The cornerstone of Australia's heritage is based upon the Bible and Christian truths, which are symbolised in our flag.

[Psalm 20:5] says: "In the name of our God we will set up our banners".

It is a visual reminder that we are a covenant people, first under law, and now under grace.

The Red Cross on a white background is the ancient Hebrew Flag used by King David. It clearly defines our link to Christ – the Line of David which will have no end.

This was the flag of England, from the time of the Romans in approximately 100AD, right up until 1606 and used by the Crusades, from all Christian nations in Europe, as they went to claim back Jerusalem from the Turkish Muslim Empire.

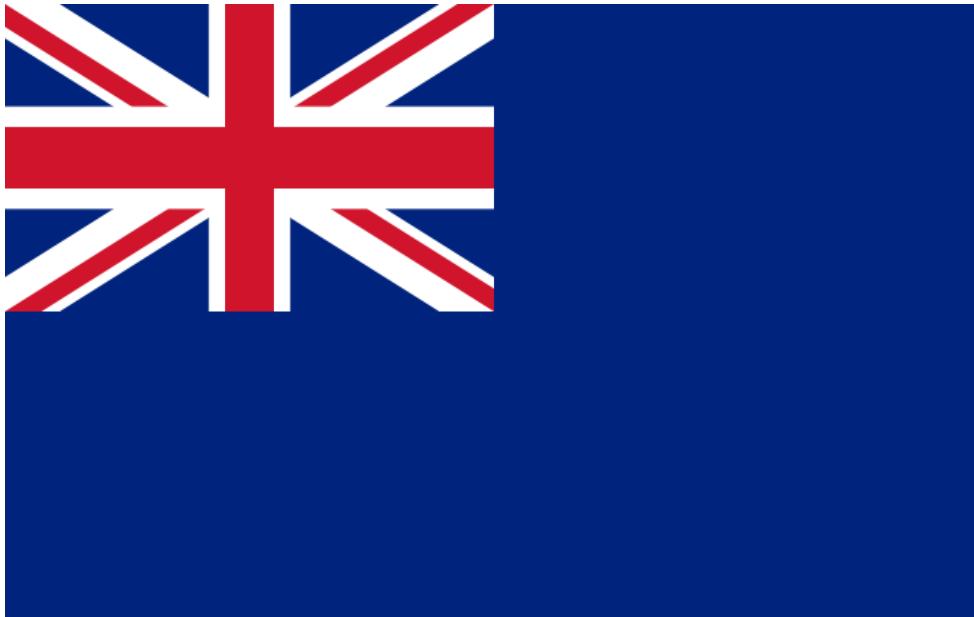
2. The Flags of Scotland and Wales are added in 1606



This is the same year that Capt. Janzoon in the Dufkyen, mapped 300 miles of the Queensland coastline and Capt. Ferdinand De Quiros claimed this southern region for Jesus Christ, as ***the Great Southland of the Holy Spirit***.

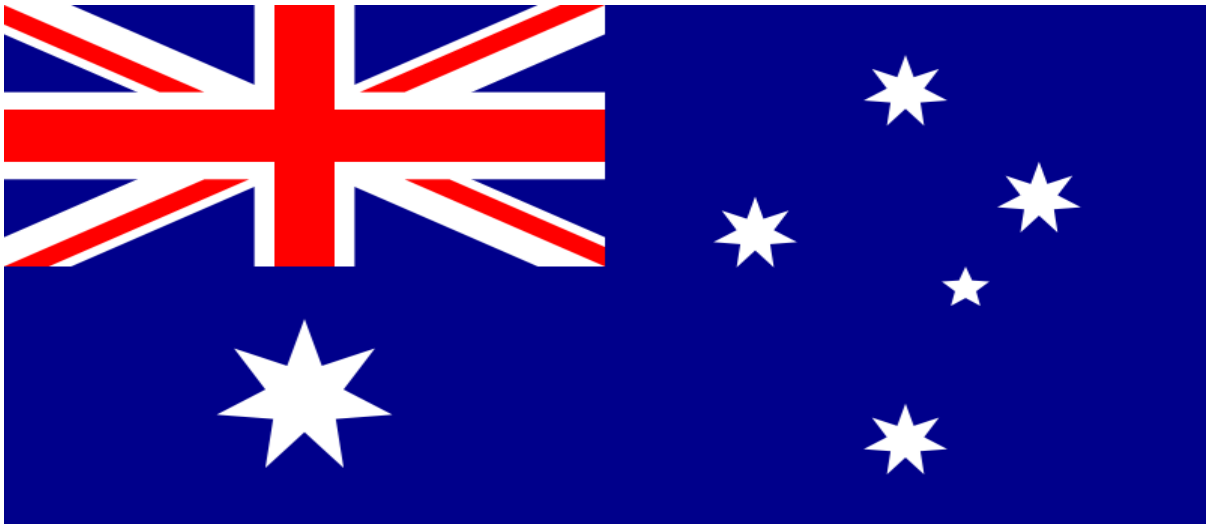
In fact it was this flag (the Flag of England, Scotland & Wales) which was raised up at Sydney Cove on 26th January 1788 [Not the Union Jack – because the Union Jack was not created until 1806, when the flag of Ireland was added.]

3. **The Flag of Ireland is added in 1806, to create what we call the Union Jack today.**



4. The Australian Flag at Federation

This national flag was selected by a competition, just like the design for the Opera House was selected by an international competition. That is also what makes our flag so special; there was democracy in operation in selecting our national flag.



The stars on the Australian flag represent the Southern Cross – our geographic location, and Federation.

5 of the 6 stars have 7 sides. Scripturally, the number 7 means perfection and completeness.

5. The Colours in our Flag.

- The three colours of "Red", "White" and "Blue" were used in the tabernacle in the wilderness for the curtains, according to God's specifications.
- The "white" linen represents the white robes of righteousness, given by the Lord to His people.
- "Red" signifies the blood covenant fulfilled by Jesus Christ, and the sacrifices of our troops in many conflicts to keep our country safe.
- "Blue" is the national colour of (Ancient) Israel, and of God's right to rule over mankind.
- For more information: read Numbers 15:36-41. [Numbers 15: 36-41: Israel was instructed to wear a "ribbon of blue" as a remembrance to keep God's commandments and to be holy throughout the generations.]

6. God's Signature is on our Flag

The Lord said: *"I AM the Alpha and the Omega, the first and the last."* This is as recorded in the Book of Revelation.

These are the first and the last letters in the Greek alphabet, in which the New Testament was recorded.

However, Jesus would have spoken to Apostle John in either Hebrew, or Galilean Aramaic (His native tongue).

In the Ancient Hebrew, the first letter of the alphabet was Aleph [x] and the last letter was Tau [+]

When placed upon each other, you have the Union Jack. This clearly says: I, Jesus, the First and the Last, have put my signature upon your flag.

The three crosses also signify the three covenants of Abraham, Moses and Christ, that God made with Israel.

7. The Genius of God

What a wonderful fulfilment, that a flag consisting of the symbols of an invisible hand would be displayed in these latter days, before His return, as a reminder of His covenant with His people.

Whether or not the people embrace Him or reject Him, our heritage is God-given and our flag is the history of God's plan for us.

To reject our flag and the Union Jack is nothing more than the rejection of God's name. It reflects our state of heart.

To replace it with pagan symbols (trees, kangaroos, etc) is rebellion against God Himself.

To turn our backs on our God-given heritage is inviting fatal consequences.

It is an honour to have these divine symbols on our flag. How thankful our chosen nation should be.

We should never allow these symbols of God's protection to be removed from our national flag.